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ment of product. It seems tolerably clear that the scheme of classifying stockholders could not work.

The book closes with suggestive chapters on the political, scientific, and ethical aspects of socialism. In spite of exaggerations and daring jumps of logic, and of the fact that the practicability of some of the constructive program is open to serious question, few readers will be able to read through the book and come out as strong individualists as they went in. It is a book that needs critical reading, but it needs to be read, especially by those who are in position to criticize it.

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*The Social Direction of Human Evolution.* By WILLIAM E. KELLICOTT. New York: Appleton, 1911. 8vo, pp. xii+249. \$1.50 net.

Eugenics is just now in the perilous stage of popularization. The half-century of public apathy encountered by Galton's early views on the inheritance of ability has been succeeded by a sudden avidity for information concerning this new social science and a sudden enthusiasm to apply the science at once in the service of social reform. With corresponding suddenness has come an inundation of popular articles, and latterly of books, designed to acquaint the populace with the exuberant hopes or the limited knowledge which the eugenics movement thus far has brought forth.

The book at present under review is the latest of those which have been written to provide a general statement of eugenic principles. The author claims for it neither originality nor exhaustiveness. He has merely brought together what he believes to be the salient facts, principles, and policies which eugenic investigation has determined, and arranged them briefly under three heads: I, The Sources and Aims of the Science of Eugenics; II, The Biological Foundations of Eugenics; and III, Human Heredity and the Eugenic Program. Of these divisions the first is of relatively slight importance. Professor Kellicott is a biologist. Naturally enough, therefore, the biological aspects of the study reveal his best work.

The treatment of heredity is especially interesting. It is frankly eclectic. Continuous variation, normal frequency, and the "actuarial method" of study which Galton devised and which Pearson has done so much to develop are contrasted with the principles of heredity as interpreted by the Mendelians. The Mendelian formulation, because of its more exact and definite character, is adjudged much the more important. On the other hand, the actuarial method is held substantially valid to show statistically the preponderance of effects which in their individual detail Mendelian analysis has as yet failed to reveal. By this interpretation the author permits himself to utilize conclusions reached by investigators of both schools. One may question the scientific adequacy of such a reconciliation. But as a popular account of heredity, necessarily very much simplified and generalized, Professor Kellicott's presentation is more than ordinarily successful. In particular it gains lucidity and interest from an abundance of genealogical diagrams, which admirably illustrate the persistence of certain defects in human families.

Other excellences of the book may be selected for mention. The sources from which its materials are derived have been well chosen. The result is representative of the status and the direction of eugenic study today. Nor have we here a mere compilation of unassimilated facts and opinions. Almost always the treatment is well considered and well organized. Sometimes it is dull. The discussion of variation might prove heavy reading to the layman who could not foresee its relation to other topics which follow. On the other hand, the rather forbidding statistical method of correlation, so conspicuous in recent eugenic work, is made interesting by the apt example of Heron's researches into the correlation between the London birthrate and conditions of income, overcrowding, pauperism, and disease. The menace of such differential increase—the relative infertility of the educated, well-to-do, and presumably abler elements in the population—is sanely set forth. And when the time comes to discuss the program of practical eugenics, the emphasis is wisely placed on negative aspects of racial improvement—the removal of obstacles to the increase of superior stocks, and the restriction of increase where there is clear evidence of inferiority in the form of hereditary defect.

But eugenics involves, in addition to its biologic facts, a social philosophy which Professor Kellicott, like other writers on eugenics, has neglected. What is this human improvement toward which we are to work? Can selection suffice to make all persons *superior*, or do we fall into fallacy when we think of securing to everyone the advantages now enjoyed by the exceptional individual? Doubtless the race as a whole might benefit by a continued increase of power to control and adapt its non-human surroundings. Similarly a general gain in health and a reduced prevalence of disease may perhaps be hoped for in so far as health is a matter of inherent harmoniousness of physical constitution, and not of the circumstances with which the member of a competitive society is forced to contend. Yet much individual betterment is necessarily procured at the cost of a compensating loss of advantage by someone else. The invidious element in our social life—the satisfaction of *comparative* well-being and the tribute to *comparative* ability—must not be forgotten in plans of reform. The uncritical eugenicist is pleased to think too solely of quality—too little of equality and inequality. He misses the meaning of Henry George's somber conviction that the naked savage of Tierra del Fuego is more to be envied than the man forced to the lowest level in—and by—the civilization of England. No social reform can bring about a general improvement of men's positions relative to the positions of their fellow-men. And though such grim truisms may seem unnecessary in a brief treatise on eugenics, they are not irrelevant. It is regrettable that those who concern themselves with the mechanism of eugenics should be so little concerned to investigate the assumptions on which the eugenic ideal rests.

On the whole, however, this particular work merits real commendation. It is simple and sane; without hue and cry of emotionalism, but not without its own strong appeal. Beyond much doubt it is the best outline of the subject of eugenics which any one book now offers to the intelligent novice.

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